THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.—MATTHEW V: 16.

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"PEACE ON EARTH."

IN the memorable night when the Great King was born and the shepherds on the fertile fields around Bethlehem were guarding their flocks, a heavenly chorus filled the air with melodious strains, and the theme of their anthem was "Peace on Earth." This was prophetic and descriptive. It expressed the purpose for which the new-born infant had come, the nature of the work He would accomplish, and foretold the final result of the advent of the Son of God—the triumph of peace among men.

The diffusion of the principles which Christ taught resulted in peace wherever they were accepted. This is observed in the first century, so long as the supernatural power remained with the teaching. People became united. The separating walls were broken down. Hatred between nations gave way to brotherly love, inasmuch as converted Jews extended a hand of fellowship to devout Gentiles. The proud Roman recognized in the despised Barbarian a brother. Class distinctions were eliminated, when, in the first glow of enthusiasm, none claimed his worldly possessions, but brought them to the altar of the Lord for just and judicious distribution according to the needs of everybody. Women, who before the advent of Christ were looked upon as inferior beings, were by His example and teachings elevated to the position of true companion of man. Woman became "a sister" instead of a servant. Even the slaves were, by Christianity, lifted up to the social position in which they were no longer serfs but "brethren." Under the influence of the doctrines of Christ, Philemon can embrace his slave Onesimus, and with him partake of the holy emblems of unity, love and peace. This condition of the first churches was so marked, that even the heathens noticed it as a distinctive peculiarity.

But mankind was not, at that early age, prepared for the establishment

of a universal reign of peace. As Christianity became popular, its real nature was never grasped by the multitudes. These were content with the outward forms. The poison of pagan philosophy was slowly poured into the simple but sublime rites of Christ. The Spirit withdrew and the embalmed corpse was all that remained, and this, carefully wrapped up in glittering formulas—in a cultus of scarlet and purple, like a royal mummy from Egypt—was introduced occasionally to highten the solemnity of certain family festivities, while in the intervals between these it was hid away in a dark, cold grave. With the progress of this transformation, peace fled and contentions again took possession of men.

History teaches us that the glimpse of heavenly light that illuminated the earth at the advent of Christ was followed by dark ages. During these, not peace but the sword reigns. Savage tribes, from the wilds of Asia, break the Roman empire into fragments. "Christians" with the sword in their hands drive heathen nations down into the water of baptism. "Heretics" are tortured, roasted to death or otherwise martyred, by people boasting of "orthodoxy." Crusaders are drenching the plains of the Holy Land in blood, and all such carnage is done in the sacred name, "ad majorem Dei gloriam." What brush could paint, what pen describe, the horrors connected with the religion that falsely bears the name of Him whose advent was described as the ushering in of peace on earth!

After the lapse of almost two thousand years, the spirit of war is still active among men. At the present time the whole earth, and, curiously enough, the "Christian" world in particular, seems to be under the influence of that spirit which is opposed to peace. Revolutions, insurrections, diplomatic ruptures, are the order of the day. South America is torn by dissensions; Europe trembles under the march of her vast armies. Implements of war have reached a perfection surpassing the boldest dreams of pre-Christian conquerors. All this would seem to discourage the hope in men that peace will ultimately be established. But it will certainly come. And some signs of its approach have already appeared.

The influence of the teachings of the Prince of Peace has not been altogether in vain. Millions are now longing for a remodeling of the social conditions on a basis of truth and justice. This century is marked by occasional outbursts of demands for peace.

In 1815, what is known as the "Holy Alliance" was formed by the principal powers of Europe—Austria, Prussia and Russia—the Emperor of the latter country, Alexander, taking the initiative. The document which formed the basis of the agreement is a most remarkable one. It says in part: "According to the words of the Scriptures, which command all men to consider each other as brethren, the three contracting monarchs unite in the covenant of sincere and inviolate brotherly love. They will consider themselves as inhabitants of one country, and help each other in all dangers, on all occasions. They will consider themselves as fathers of their subjects and armies, and will rule them in a spirit of brotherly love, in order to protect religion, peace and righteousness."

The document further binds the monarchs to consider their peoples as

members of one nation, "branches of one family," and invites all nations to join the holy alliance. In a short time almost every European potentate had signed this treaty. Only the Sultan, the openly avowed adversary of the religion of Christ, and the Pope, the pretended vicegerent of God, refused to enter the compact. In whatever light this document is viewed, it shows the yearning for peace that has been fostered by the doctrines of Christ, a desire which later found its expression in various measures in the direction of universal brotherhood, which are a feature of our age.

No less remarkable is the tendency towards unity which is seen among the religious bodies of this age, and which commenced with the forming of the Evangelical Alliance in 1845. The idea that underlaid this movement was to promote unity among "Christians" without touching their differences of opinion on doctrinal points. This alliance resulted, however, in the development of a movement to effect a real amalgamation, by discarding all differences and uniting on what is common to all. Such are signs that indicate that an era of peace of unity and love is within the possibilities of a near future.

But the grand pacific era cannot be brought about without the direct interference with the doings of mankind, by Him who rules supreme. Many obstacles, too gigantic for mere human efforts, must be removed. Human nature must be regenerated. Social conditions must be radically changed. As long as selfishness is the ruling passion in man; as long as the stronger is considered in his right when he puts his foot on the neck of his weaker brother, peace can never be established. No philosophy, no philanthropy of human origin can change this condition. It is a work which belongs to God.

Great social cataclysms may have to take place first. In nature mighty results have been brought about by universal convulsions and upheavals. What for the time being seemed to be universal destruction proved to be a process of change, and out of the chaotic ruins a structure superior to anything previously existing arose. The verdure and beauty of spring follow the chilling frosts and snows of winter. Something similar will, perhaps, happen in the establishment of that reign of peace of which the first advent of Christ was the foundation. The mighty forces which now, like the distant rumbles of earthquakes, disturb the upper layers of society everywhere, will break loose. A cataclysm will be the result. But the destruction is only of brief duration. From the social wreck an order of society will rise which will be the direct fulfilment of the song of the angels: "Glory to God in the highest, and on earth peace, good will toward men."

December 23rd was the anniversary of the birthday of the Prophet Joseph Smith. It will yet be acknowledged that, by means of the work which he was the instrument, in the hands of God, in founding, he did more toward establishing the means for the pacification of our globe than any being who has lived on it since the days of Christ. Although not so understood, his mission, like that of his Master, was one of peace, and, like Him, he sealed his testimony to the truth of the principles destined

to work the future revolution, by laying down his life. Like the Redeemer, he was, while conducting his ministry, subjected to persecution to the death, but the principles he enunciated survive him, because they constitute a full renewal, by revelation, of the doctrines of the lowly Nazarene.

Joseph Smith was in advance of his day, and will not be understood until the world approaches his standard, which we are confident it is destined to do. The indications are with us. Truths which he announced sixty years ago, and were spurned at the time, are now being taught and defended by many people belonging to the classes which heretofore treated them with contempt. In this way, by the proclamation of the Gospel, through the ministration of the Elders sent into all parts of the world to which access can be gained, the old religious dogmas are being smashed. Among truths now vindicated is the merciful fact that the present life is not the last or final opportunity man will have to place himself in line with the law of God and tread the path which leads to salvation; also the beneficent principle in the plan of redemption which teaches that while the punishment inflicted in the life beyond for misdeeds committed in the present stage of existence is in itself eternal, its application is not necessarily everlasting, the processes in the divine system being corrective and progressive. Even the prophecies of Joseph Smith, uttered by him more than half a century since, are being duplicated in the present day. Note, for instance, the predictions of Professor J. Rhodes Buchanan, a noted Boston scientist, in reference to the latter-day disturbances in nature, revolutionary convulsions among the nations of men, and the coming, beyond the approaching epoch of confusion, of a pacific era, with society reconstructed and a universal religion prevailing. These near conditions were all pointed to by the finger of revelation through the Prophet Joseph, as features that would arise in our times.

The present and near future are big with events of great moment, and when, after the revolutionary period which we believe to be at the doors, the vision of the prophet and ideal of the poet shall become a reality, the founder of the Church to which the Saints belong, who was born on the 23rd of December, 1805, will be acknowledged as the man who introduced the means in this generation for the achievement of the mighty result.—*Deseret News.*

LONDON CONFERENCE.

MINUTES of London Conference, held at 42, Penton Street, Islington, London, Sunday, December 27, 1891.

10:30 a.m. Singing. Prayer by Elder William Salter. Singing.

President Thurman said he was pleased to meet with the Saints again in a conference capacity, and trusted that they would have an enjoyable time together.

Elders Thomas Karren, James Smith, George Poulter and Sidney B. Clawson addressed the assemblage in the order named. They expressed their gratitude at being called to labor as servants of the Lord, and for the strength He had given them in performing their duties. The message

they had received was the Gospel of Christ, obedience to which would bring salvation. Many people are indifferent to the Gospel truths, but the testimony of the servants of the Lord is going forth, and by it will mankind be judged, every man according to his works.

President Brigham Young said he rejoiced in meeting with the Saints. He was anxious to do his duty, so that he could be rewarded as a faithful servant. He sympathized with men and women in their ignorance of the Gospel. We are indebted to our Heavenly Father for light and knowledge by the Spirit of revelation. Everyone who receives the Gospel has the means of obtaining the inspiration of that Spirit. We should not scoff at mankind because they do not believe as we do, but should try and teach them their error and point out the way of eternal life. All we have to do is to faithfully discharge our duty; then we will clear ourselves of the blood of this generation. Our religion is a common-sense religion. We are striving, through the Gospel of Christ, to lead the human family to a greater degree of perfection—to make men and women better. We must be tried and tested before we can accomplish the purposes of our creation. If we could convert the whole world we would be happy; but if we cannot we can still fill the command: "Preach the Gospel to every creature," leaving the result with our Father. If we see an opportunity to assist our fellow man, we should do so. A kindness rendered in the spirit of the Gospel is often more effectual than a lengthy discourse. There never was but one Gospel of Christ upon the earth. The Elders are preaching the same Gospel taught by Jesus and His Apostles, the first principles of which are: Faith in the Lord Jesus Christ, Repentance, Baptism for the remission of sins, and the laying on of hands for the gift of the Holy Ghost.

Elder Samuel Lee said the Latter-day Saints professed and practiced the only true Gospel. The world seemed satisfied with doctrines that required little effort to practice, but faith without works is dead. The faith which brings salvation is manifest by its godly works.

Singing. Benediction by Elder Joseph D. Stark.

2:30 p.m. Singing. Prayer by Elder James C. Paxton. The Sacrament of the Lord's Supper was administered.

Elders George T. Mumford and Prime Coleman spoke, the former upon the necessity of the Saints pressing forward in steadfastness and humility, and the latter upon the Sacrament and the importance of partaking of it worthily.

Elder Newton then read the annual financial and statistical reports of the conference, and the report of missionary labors since June 1, 1891. There had been 31,390 tracts distributed, 205 public hall meetings, 98 open-air meetings, and 108 cottage meetings held, 13 children blessed, and 23 members baptized.

The authorities of the Church, of the European Mission, and of the London Conference were presented and unanimously sustained.

Elder Junius F. Wells gave an account of the early life and struggles of the Prophet Joseph Smith, and said that we find, whenever God gives to man a new dispensation, He raises up a Prophet to inaugurate the work.

In this life we lay a foundation for exaltation in the kingdom of God. We are His children, and if we follow His example we will become like Him. President Woodruff had seen and conversed with Presidents Joseph Smith, Brigham Young and John Taylor after they had passed to the spirit world, and they told him they were busy preaching the Gospel to the spirits behind the vail. In connection with the restoration of the Gospel, the Saints are commanded to erect Temples to the Lord. These Temples were for the administering of ordinances in behalf of those who are dead as well as to those who are living. All who are faithful have the privilege of administering in those ordinances, and thus becoming saviors to those who died without a knowledge of the Gospel. The speaker prayed for the blessings of heaven to rest upon the Elders in their labors, and upon all those who love the truth.

President Young said the opportunity to receive revelation from God had again been given to mankind. We learn from the Bible that the time would be when the Gospel would be restored to the earth, never more to be taken away. That day has come. The Gospel has been brought, and we are living witnesses of the same. The world teaches what pleases them, but it is not the doctrine of Jesus Christ. The Gospel can only be comprehended and understood by the Spirit of God. He spoke upon baptism and the administration of the Sacrament, referring to the difference between the Saints and those who had not the Gospel respecting these ordinances. The Savior set us an example, which we must follow in order to get into the kingdom of God.

Singing. Benediction by Elder T. A. Clawson.

6:30 p.m. Singing. Prayer by Elder W. J. Kelly. Singing.

Elders Thomas Woolford, Fred. Foulger, S. S. Newton, A. C. Thorne and George W. Young addressed the congregation upon the principles of the Gospel and the necessity of obedience thereto in order to receive salvation. They bore a strong testimony to the organization of the Church of Christ upon the earth in this dispensation.

President Young said the Saints look to eternity for the fruition of their hopes. He knew by the spirit of revelation that the Elders who had spoken were the servants of God, authorized to preach His Gospel—knew that Jesus was the Christ by the same means that Peter knew it. He gave an outline of the early history of the Church, its hardships and persecutions, and said this conflict between truth and error would continue till Christ should come to reign on the earth. He had witnessed the power and gifts of God made manifest, and he knew that the Gospel as taught by the Latter-day Saints was the truth.

President Thurman said he had enjoyed the testimony of the Elders and the instructions received. Among the few who embrace the Gospel there is unity as touching the principles essential to salvation. It is the province of the Holy Ghost to lead us into all truth, to unite our hearts and make us one. The disagreement existing among the members of other sects concerning the essentials of salvation found no place among those who observe the Gospel precepts. He invoked the blessing of God upon the Saints and upon the Elders in their various fields of labor.

Singing. Benediction by Elder Ralph G. Savage.

A Priesthood meeting was held on Monday, December 28, at which the Elders made reports, and received instruction and encouragement from President Young.

In the evening the Saints enjoyed themselves at a concert and sociable, the proceeds of which furnished the poor in the branch a bountiful supply for a Christmas dinner. JOHN H. NORRIS, Conference Clerk.

FACTS AND EVENTS.

Four persons, two men and two women, were killed in Colorado, U.S.A., on January 4, by a snowslide.

A cyclone swept over Georgia, U.S.A., on January 6, doing immense damage to property and killing several persons.

Chili has decided to make an unqualified apology to the United States government for the recent ill-treatment of Americans at Valparaiso.

Advices from Samoa say that civil war has again broken out on the islands, Mataafa's followers being in a state of rebellion against King Malietoa.

A derelict fishing schooner which capsized on Newfoundland Banks last summer was picked up on January 5. Ten corpses were found in the hold.

The sale of the principal type foundries in the United States to an English syndicate has been consummated. The new company has a capital of $20,000,000.

The barque *Childwall* was run down on January 2, thirteen miles out from Flushing, England, by the Red Star steamer *Noordland*, and sunk. Fifteen of the crew were drowned.

A telegram of January 6 says that General Garza, the Mexican rebel, crossed with his troops into United States territory and met with an overwhelming defeat. Garza escaped to the mountains.

Eastbourne, England, continues to be the scene of disgraceful riots on each Sabbath day, owing to the attempts of the Salvation Army to hold outdoor services and use brass musical instruments and drums.

A collision occurred on the Wabash Railway at Aladdin, Illinois, U.S.A., on January 5, in which two engineers and one fireman were killed. The cars took fire and four passengers were burned to death.

The epidemic of influenza has become general throughout Europe, and is equally as fatal in its results as last year. Much apprehension is felt lest it assume a still more virulent form with the continued cold weather.

On January 7 several arrests were made in London, by Scotland Yard inspectors, of persons charged with manufacturing bombs for anarchist purposes. The government believes a conspiracy of a most dangerous and determined character has been unearthed.

A tragic incident is reported from the village of Proschovitzakh, in the province of Kielce, Poland. A short time since a local physician was interred in the village cemetery. A few hours later, while an interment was taking place in a grave close to the one in which the doctor's body had been placed, strange sounds were heard proceeding from the earth. A series of half-stifled shrieks plainly emanated from the adjacent grave. The service was stopped and the doctor's grave re-opened, but when the coffin was broken into he was found to be suffocated. Death had taken place while the work of rescue was in progress. The deceased had turned upon his left side, and in the agony of suffocation had bitten his fingers to the bone, and had knocked his head against the sides of his narrow prison until his temples were covered with bruises.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

MONDAY, JANUARY 18, 1892.

CURE OF DIPSOMANIA.

A MEDICAL institute that indicates a new development in the science of therapeutics is being erected in Salt Lake City, and is to be opened this month for the reception of patients. It is a branch of the Keeley Institute, established at Dwight, Illinois, U.S.A., by Dr. Keeley, for the treatment and cure of inebriates. The new building is at the famous Hot Sulphur Springs, this fact supplying the reason for its location there, as the hot baths furnish an element of great value in recuperating victims of the liquor habit and in affecting a permanent cure.

In the past, the principal efforts by legislators and temperance workers for the reformation of inebriates have been made on the theory that the drunkard usually could, by the force of his own will, overcome the appetite for strong drink if he would but set his mind to the task, and be supplied with moral aid and encouragement from his friends and associates. With this idea, the unfortunate person who failed to walk successfully in the path of reform was accorded little sympathy, the general sentiment being that his condition was his own fault, in not being thoroughly earnest in his attempts to break off a pernicious habit.

But a few years ago the suggestion was advanced, and it has come to be a settled conviction in the minds of those best informed on the subject, that the drunkard has more than a habit to contend with; that he is the victim of a virulent disease, now classed by the medical profession as dipsomania—the madness of mortal thirst—which has been developed by the imbibing of that which it craves to the exclusion of all else—alcoholic liquors.

Acting upon this modern view of the case, which without doubt rests upon the basis of fact, a strong effort has been put forth to produce a medicine that will have a curative effect upon those afflicted with the drink disease. Generally, these endeavors have been fruitless, but it now appears strongly probable that Dr. Keeley has solved the problem. He has adopted what he terms the bichloride of gold treatment, and numbers of reformed inebriates declare that they have been effectively cured by his discovery.

Some of those who have been delivered from slavery to the liquor habit

are now residents of Utah. But probably Dr. Keeley's most noted patient is Dr. John Flavel Mines, of New York, who is well known to American literature as "Felix Oldboy." For twenty years he had been a victim to periodical recurrences of alcoholic mania, and at last tried the Keeley remedy, with the result that he now loathes the very taste of alcohol. He classes his affliction as a disease just as much as chills and fever. He suffered from the latter complaint for many years, and was finally relieved, and for twenty-three years the disease has not returned. He says that in his efforts to free himself from the curse of drunkenness he resisted temptations to partake of intoxicants until the drink fever would seize him, when it was utterly impossible for him to overcome the appetite. He gives in detail the treatment he received from Dr. Keeley, and says:

No one who has not been similarly cursed with the disease of drink can know the joy of the moment in which my cure came to me as a fact. I do not believe, I know, that I am cured, and am satisfied as to its permanency. I did not doubt twenty years ago that I was cured of the chills and fever; I did not doubt, when this last May came around with its blossoms of spring, that my cure was permanent, and that the appetite for drink was eradicated. I do not understand the processes, but I know the fact. Said Mr. George Work, of this city, who was one of my companions at Dwight, "I tell my friends that all I know about it is that I went to Dwight, and there Dr. Keeley cured me;" and as he said this I thought unconsciously of the blind man by the pool of Siloam, and his reply to the doubters who gathered around and tormented him. To all of us who suffered and have been healed it is a resurrection. As I passed along the streets a year ago and was greeted by my friends, I knew that they looked upon me as a slave to habit. They knew how well I had fought, but they had no belief in my final victory. However strong and healthy I might appear at the time, they looked on me as doomed. I felt it and could see the pity in their eyes. I always moved among them as the gladiator of old Rome who, with the blue sky of Italia over his head, Cæsar before his face, and a shouting multitude surrounding him, knew that whatever temporary triumphs he might win, the white sands at his feet would one day drink his blood. Always, as I walked among my fellows, the words of doom came to my lips, *Morituri te salutamus.* To-day I meet my fellow man with open gaze, knowing that I have conquered the black lion of the desert; and my sense of freedom and happiness no man can paint.

The evidence given by Dr. Mines and others who have received like benefit from the new discovery, speaks volumes of encouragement for the unfortunate slaves of intemperance, in bringing to them the information that they can be healed of their affliction by having, when they have chosen to make an effort on their own part, the aid of effective medical attendance just as when they are stricken with other diseases. While it is claimed that the new discovery works a cure, it will not prevent a man from returning to his former condition if he insists in walking in the path leading thereto, any more than medicine will prevent a relapse in typhoid fever or pneumonia, if the patient persists in adopting the means which brings about such a crisis.

The rule of life given to the Latter-day Saints protects them from all liability to the dread afflictions of dipsomania, in any of its stages or consequences. They cannot place themselves subject to its dangers without clearly disregarding the word of God. The "social glass" is strictly

inhibited among them, the Lord having informed them by revelation that the use of strong drinks is not meet in His sight. Parents should impress upon their children, by precept and example, the understanding that total abstention from intoxicating beverages is a requirement of the Gospel and part of the means of salvation. Some people may fancy themselves to be better informed than the Lord upon this subject, and seek to modify or set aside the divine injunction; but a lesson is awaiting every one of this class. Sooner or later they will realize that, instead of being justified in encroaching upon the line as far as they can without feeling they are completely over it, safety is found only in the path of duty, which is the acceptance of the word of the Lord as He reveals it for the guidance and blessing of His children. J. H. A.

THE voice of congratulation and rejoicing in the vast British Empire is hushed in deep sorrow and gloom. A great grief has fallen upon the Royal Family, and there is mourning throughout the land. On Thursday, January 14, death claimed as its own the heir-apparent, and second in line of direct succession to the throne, Prince Albert Victor Christian Edward, grandson to Queen Victoria, and eldest son of the Prince and Princess of Wales. An attack of influenza developed acute pneumonia, and all that medical skill could devise and apply in the few days that intervened was unavailing to check the progress of the fatal illness. Six days before his eyes were closed in death—January 8—the young Prince had completed his twenty-eighth year. Throughout the whole country preparations were being made for his marriage with the Princess Victoria Mary, and the sudden transition from joyful anticipations to the most intense anguish makes the event all the more pathetic. In the same church from which, in a few weeks, the bells were to ring out a merry wedding peal, they will now toll a funeral knell over him who was to have been the bridegroom; with the sorrowing Queen, the grief-stricken parents, and the bereaved family, the bride-elect now mingles her tears of woe. On occasions like this, words of compassion and condolence are utterly inadequate; not in mortality can be found the balm to heal such wounds. Yet the bereaved will find comfort in realizing that to them is extended a world-wide sympathy in the hour of affliction.

ONE of the leading European illustrated papers is *Black and White*, published at London. The special feature of the current year is a narrative of "The Great War of 1892," in which is presented a vivid and interesting picture of the great war of the future—as it may be. The possible incident which precipitates the conflict is the attempted assassination, by Servian intriguers, of Prince Ferdinand of Bulgaria, April 3, 1892. The aid of the chief living authorities in international politics, in strategy, and in war has been sought, and while the history given is imaginary—yet not impossible—its chief point of attractiveness lies not in its newspaper sensationalism, but in the well known conditions upon which the forecast is based, as thus concisely set forth: "The air is full of rumors of war. The European nations stand fully armed and prepared for instant mobili-

zation. Authorities are agreed that a great war must break out in the immediate future, and that this war will be fought under novel and surprising conditions. All facts seem to indicate that the coming conflict will be the bloodiest in history, and must involve the most momentous consequences to the whole world. At any time the incident may occur which will precipitate the disaster."

THE following, in the form of a correspondence from Burden, Kansas, appeared in the Los Angeles (California) *Times* of December 9th: "A. J. Mercer, living near this city, has a patch of corn which is the rarest ever grown. The patch is small, but the grain is a kind which has never been seen in this country before. Last spring Mercer opened an ancient mound on his farm and in it found a lot of corn, along with certain prehistoric relics, showing that the corn had been put there ages ago. There was about a peck of it, and it was in a sealed jar. He gave about half of it away to neighbors and others who wanted it for a curiosity. He thought it would be a good idea to plant some of it, and prepared a piece of ground near his house for the purpose, planting about two quarts of the seed. It sprouted and thrived well under the cultivation given it. The ears came well and have now been harvested. They are about six inches long, and the grains, which are small, being about one-fourth the size of the ordinary corn, are close together, standing up with sharp points. Mercer thinks that this must be the original corn of this country from which the present Indian corn has sprung through long and high cultivation. What is remarkable about it is that the mound from which it was taken is undoubtedly very old, for on it are growing trees that show by their rings that they are over 200 years old. The relics found with the corn are similar to those found in the mounds of Ohio and Illinois, and this mound must be coexistent with those, which are thought to be over a thousand years old. Mercer has sent samples of his corn to friends in the East and to government officials at Washington."

ELDER JOSEPH NEWBOLD, President of the Nottingham Conference, writes: "The Saints in this part are in the enjoyment of good health, and are striving to do their duty. On Monday evening, January 4, we had baptismal services again in Nottingham, when six adults entered into covenant with the Lord. We have good prospects of more baptisms in the near future in this place."

THE address of the London Conference is 42 Penton Street, Islington, London, and not 42 Islington. The latter address is not in London, and numbers of letters and parcels so directed are forwarded to the Liverpool office. If those engaged in correspondence with the London Conference would write the proper address, 42 Penton Street, they would save the post office department and others much unnecessary trouble.

SCOTTISH CONFERENCE.—A conference will be held at the Latter-day Saints' Hall, 89, Ingram Street, Glasgow, on Sunday, February 7, 1892. Meetings will commence at 10:30 a.m. and 2 and 6:30 p.m.

FORECAST OF THE OUTBREAK OF WAR.

We have long familiarized ourselves with the thought that the Great War of which the world has been in constant dread for some years back, and which is to re-adjust the balance of the continent, is much more likely to break out in the region of the Danube than on the banks of the Rhine. Since the treaty of Berlin patched up the last serious disturbance in Europe, there has been peace; peace, it is true; but a peace subject to perpetual menace, and weighty matter for the consideration of statesmen. Europe has lived, as it were, in armed camps, neutral and watchful; and all the time the nations have prepared against war as though war were at their doors.

We repeat our firm conviction, based on long and close attention to the political motives at work among the nations, that it is on the Danube and not on the Rhine that the torch of war will first be kindled. To a pessimist, indeed, if not to an unbiassed observer, we may well seem of late to have been drawing nearer and nearer to a general war. The world has never been afflicted with more persistent rumors of war. A day has not passed without bringing us its perturbing crop of tremors and apprehensions about the stability of the European peace. From week to week the Jewish speculators on all the bourses of Christendom have been robbed of their sleep, and, worse still, of their dividends, by telegrams as to the secret massing of troops on this or that frontier, and of ruinous uprisings in various subject and down-trodden countries. Now it is the Black Sea treaty that is going to be forcibly robbed of its entire Dardanelles clauses, and again the bargain of Berlin is about to be perforated, for the sixth time, by the sword point of the Czar. Then the Roumanians wake up to find the Russians beginning to hem them in on three sides; while, again, newspaper readers are horrified by a revelation of the rapacious passions which some dignify by the title of "principle of nationality" and others denounce as criminal "lust of land," that are on the verge of outbreak at Athens and Sofia, at St. Petersburg, at Belgrade, at Vienna, at Paris, and even at Rome.

Where is the wisdom of highly-placed men like the German Emperor and his new chancellor, assuring the world, in speeches from the throne and after-dinner speeches, that the peace of Europe was never more assured than at present, and that the political horizon is without a cloud even of the size of Elijah's ominous and initial speck of vapor? What is the truth or the wisdom of such assurances, when the thorn of Alsace-Lorraine is still sticking in the flesh of the unforgiving and revengeful French; when Italy still has some territory "unredeemed;" when Denmark still harbors a deep grudge against her truculent despoiler; when even the peaceful Swedes, who are still animated by the spirit of the great Gustavus, long to free their former subjects, the Finns, from the tyrannical mastery of the Russians; when the Spaniards would gladly profit by a European complication—even if they shrank from the thought of an audacious *coup de main*—to repossess themselves of Gibraltar; when the Portuguese, following suit, would never hesitate to kick their British

rival in Africa, if they deemed him to be down; when the Cretans, egged on by the Greeks, are firmly resolved to throw off the galling yoke of the Turks; when ex-ministers like M. Tricoupis stump about the Balkan Peninsula, openly preaching Pan-hellenism and Balkan federation against the advocates of disunited nationalities; when the Servians secretly vow to settle up old scores with their Bulgarian vanquishers, and when those Bulgarian victors themselves, with their Prime Minister, more than their Prince at their head, are sternly determined to be free and independent alike of Sultan and of Czar; when Austria continues to cast longing eyes in the direction of Salonica; and, when, above all things, the Colossus of the North, with his head pillowed on snow, and his feet swathed in flowers of the sunny South, has sworn by the soul of his assassinated and sainted father that he will ever remain true to the intention of his sire in exacting a solid equivalent of power, prestige, and territorial foothold on the Balkan Peninsula for all the blood and treasure spent by Russia in the task of "liberating" the Bulgarians—when all these things, all these slumbering passions and meditated schemes of aggression and revenge are duly considered, how is it possible for any one, be he sovereign or subject, to lull the world asleep by false assurances of peace which is sooner or later to be broken?

The Triple Alliance will no more succeed in terrorizing the souls of all these secret plotters and designers, and in giving them pause, than three interlocked mountain oaks or firs could stay the downward course of an extended series of separate avalanches, which rend away with them pines, and oaks, and all, in their resistless rush. The Triple Alliance is not an embankment that can bar the advancing flood of war, but rather a detached fortress which must itself soon incur the danger of being surrounded and even submerged by the rushing, whirling waters of European strife. Though the parties to this three-cornered pact have agreed to place their fire-engines, so to speak, at each other's disposal in the event of external danger from fire to their respective domiciles, it is beyond the reach of these powers to prevent the outbreak of a conflagration, from accident or arson, among the rickety, wind-swept, and thatch-roofed mansions of their neighbors; nor is there any fact better established in connection with fires than that they are used by thieves and anarchists for the purpose of sudden plunder and disorder, at once upon the persons and property of the victims and beholders of such catastrophes.

Let us suppose, for example, that hostilities should ensue between Russia and Austria, the former being the aggressor. In that case Germany—in virtue of her published treaty with the Hapsburg monarchy—would almost immediately have to take the field. Now, in such a contingency, is there not a grave danger that France, seizing the golden opportunity for which she has so long been waiting, would at once mobilize her army, and march the greater part of it toward the Rhine? And is it not certain that the immediate result of such a revengeful step on her part would be that Italy, true likewise to her treaty engagement with Germany, would make haste to spring upon the flank of the Republic?

It is not well to forecast evils, but at the same time it is well to look clearly ahead. We know surely enough the real nature of the feelings with which the Bulgarians are regarded by their "liberators," just as we are equally cognizant of the true character of those who profess to be the Sultan's "friends," and who, with the privilege of the most intimate amity, have repeatedly helped themselves to slices of his disintegrating dominions. We need not remind our readers of the bitterness which still rankles in the breasts of the Roumanians at the memory of the manner in which they were "rewarded" for services rendered at the Gravitza redoubt and elsewhere during the war against the Turks; a bitterness which is only equalled by the rage of the Russians when they recognized the supreme folly of their conduct in forcing Roumania to accept the Dobrudja in exchange for Bessarabia, and thus depriving themselves of a *pied a terre* and strategical base of operations south of the Danube, in the direction of the grand goal of their ultimate ambition—the Golden Horn. It is as much the desire of Russia to undo this unfortunate bargain as it is to shake herself free from the intolerable shackles that restrain her liberty of action in the Black Sea, and seal up the outlets thereof to her ships of war.

Russia is only awaiting a proper opportunity for accomplishing these two other stages in what she deems to be her destiny (and does not everything come to him who can wait?), just as she continues to pursue her anti-English policy in Central Asia with steady, disdainful, unresisted strides, ever lessening the distance between her own frontiers and those of India, and thus paving the way for the execution of her policy of preventing the forces of England from being thrown into the balance should any complication arise in the east of Europe. "And ever," as Tennyson sang, "upon the topmost roof the banner of England blew;" but that proud banner has now, at last, been blown away by Cossack colonels from the topmost roof of all—the "Roof of the World" itself—thus enabling Russia to overpeer our very Indian plains, and thence despatch her Calebs and her Joshuas to spy out this other land of promise.

It may be quite true—and, indeed, from all we know of the character of the Czar, we think it is quite true—that Alexander III has a holy horror of war, into which he is determined not to plunge his people; and we have been assured by the greatest master of modern war, the late Count Moltke, that the period of dynastic conflicts, or struggles resulting from the personal passions and petulance of rulers, has come to an end, and been succeeded by wars between peoples and nations. This is also quite true; but it is precisely herein that the greatest danger lurks. For a ruler—as witness the case of the present Czar's own father—may prove too weak to restrain or deflect the set of the popular tide, and be plunged into a war against his own will. It is also conceivable that the French government might find it impossible to resist the clamors of the Chamber to embrace the first opportunity (and what could be a better one than a general European conflagration?) for ousting the English from Egypt—an object which all good Frenchmen deeply have at heart. But it is on the Balkan Peninsula, where there are no rulers or restraining influences to

speak of, that popular passions and aspirations must enjoy most unbridled sway.—*Black and White.*

UTAH NEWS.

(Summarized from Territorial papers.)

The thermometer at P. V. Junction registered thirty degrees below zero on Tuesday morning, December 22.

On the night of December 21 the chemical works in the northwestern part of Salt Lake City were destroyed by fire; loss $7000.

At a meeting of the High Council of the Utah Stake of Zion, on December 18, Hans J. Mortensen and Einar Johnson, of Spanish Fork, and Josiah Goff, of American Fork, were excommunicated for adultery.

Fred. Cunningham, a Union Pacific brakesman, was crushed to death at Salt Lake City, on December 26, between a locomotive and a car. He was unable to save himself because the engine had not been properly provided with a footboard.

The sugar factory at Lehi closed down on December 26, having completed the season's run. It will remain closed until the present year's beet crop comes in. It has worked up about ten thousand tons of beets during its first run, producing over a million pounds of high grade sugar.

A re-union of missionaries who have labored in the Indian Territory was held at Salt Lake City on December 27, President Joseph F. Smith being among the guests. Two of the number, Elders Andrew Kimball and M. W. Dalton, leave shortly on another mission to the Indian tribes.

Henry Hartman, an Ogden electrician, has made a discovery by which he claims to be able to generate electricity from redhot coals. Mr. Hartman has made several successful inventions in electrical appliances, and if this one is what he claims for it, it will cause a complete revolution in the system of incandescent lighting.

On December 23, two miners, named Hepburn and Dyer, attempted to make the trip through the mountains from the north end of Ogden Valley to the city of Ogden. On the way, Dyer's feet were frozen and he became exhausted. Hepburn placed him in the shelter of a cliff, built a fire, and started for assistance, but has not been seen since. The next day Dyer managed to reach a place where he obtained relief, and a searching party started for his companion but could find no trace of him. It is probable that he lost his way and perished in the snow.

The accidental killing of Elder Franklin M. Anderson, whose death was noted in the STAR as having occurred on December 27, was during a terrific wind and snowstorm. He was crossing the track in a covered buggy when the Rio Grande express train dashed up. He was evidently oblivious to the proximity of the train until he was struck. The only bruise on his body was a slight abrasion behind the right ear. At the time of the accident he was on his way to attend a re-union of the Indian Territory missionaries. The *Deseret News* of December 28 says: "The deceased was a young man of excellent ability, which gave promise of future usefulness and distinction. He was unusually studious, and besides being an efficient craftsman, wielded a facile pen. He has done reportorial work, for which he had a decided aptitude, for this journal. Only a few days ago he was engaged to report, for the *News*, the proceedings of one of the branches of the legislature during the approaching session. He was a young man of exemplary habits, being in every way strictly upright. This morning a cablegram was dispatched to Elder James H. Anderson, brother of the deceased, now on a mission in Great Britain, informing him of the lamentable affair, and the information has also been communicated to Elder E. J. Hardley, a brother-in-law, now on a mission in the Southern States."